[redacted]

Must Remain in
Transcription Room

M-2313

LAND

Saturday-October,20,1973

MR. NYLAND: Bob came didn't he. Huh?

Bob Bowman: Yes Sir.

MR. NYLAND: Yea---

Bob Bowman: I didn't realize I was supposed to play. (laughter)

MR. NYLAND: Who knows. Maybe you were not supposed to play. (laughter). It may have been my idea only. But you are here, that's a, that's good. You play tomorrow at lunch, will you Bob?

Bob Bowman: Yea.

MR. NYLAND: If I ask you to sit quiet for one minute, where will your thoughts go? And try to do it, and relax, and see if your thoughts can be contained within yourself. No extraneous thoughts that have been stimulated during the whole day, just within yourself. (long Pause)

A minute is a long time and many thoughts will come, disturb you, or not so much disturbing, but they don't belong. Can you imagine what it is: five minutes, fifteen minutes, or one hour? We used to do that at Firefly House, when we had a couple of years ago a special series of meetings; And in that we tried it just the

first time five minutes, and the next day or the next time we extended it to ten, then to fifteen. That's a very very long time. But, in the earlier days, before I had any groups, right after Gurdjieff's death, several of us sat together for one hour . No talk, just be, sit, in a manner of meditation, Basing it on a statement by Gurjieff: "If you can sit for one hour quietly without any particular thoughts, you will know what you should do." And still, if you sit for one hour, it is very difficult to know what you should do.

We are terribly disturbed in our mind. It is sometimes quite chaotic, the thoughts go on in small circles or big circles, but they rotate and it is very difficult even to put them to a stop. Even if you say it, I don't want my mind to function, your mind is functioning already in saying it. And to be...to reduce the mind which we sometimes do by means of draining, to a minimum, it is still quite a bit that keeps on going, and I'm not talking about that what is instinctive like breathing and blood circulation, and so forth. Those are just ordinary affairs that go in in a living body; But the mind itself as far as the thoughts are concerned of which one has a certain control of wanting to think or not to think.

You see, this particular exercise of emptying your mind, to get it clear so as to reduce the activity to a very low level, is sometimes quite necessary when you want to Work. In Working, most of the difficulty is that you start to imagine how the immediate future should be. You call that looking for results! You start to imagine that what ought to be in accordance with what you think, and it has nothing to do with a conception which may belong to an other level of Being of which you are a part and to which you are subject, and to find out if there is an "I", what the "I" really wants after it

has Observed you, and has information about you. By that time, that kind of an "I" ought to be able to tell you exactly what is right for you, that is, if it wishes to do that. But when there are too many thoughts interfering with the function of an "I", and when the "I" does not want to come down to you, because you are too much in a chaotic condition, either your feeling or your mind, or you have prejudices, you have ideas of how results ought to be and your description of course is based on subjective interpretation of your future; and that is what your mind is many times busy with, and even the draining will not help very much and only just for a little.

If you take the draining exercise you know how difficult it is, but when you come to your chest, your mind already starts to be filled again. Once I gave a particular test or an exercise. Draining up to your loins, emptying. Then from your loins on down through your legs keep on draining. But, from the top, at your head, <u>fill</u> yourself with the thoughts which are useful for your Work, or thoughts which have to do with the <u>existence</u> of yourself, so as to eliminate that haphazard thoughts keep on coming back to your mind and occupying your mind this time with an <u>intentional</u> wish to fill it with the kind of material that <u>you</u> feel is conducive, would help you to eliminate any thoughts about the future in accordance with your subjectivity.

And that is a very good exercise if you want to try it, because in that attempt you are not interested in a result that you ought to obtain. You are interested in the condition in which you should be and it helps you to be able to Wake Up. It is up to the "I", as it were, to see what ought to be used for filling you. And the mind still remains quite passive in regard to that, and <u>all</u> that is required is to be open; But in order to fill the mind with the right

kind of material you have to have a relationship with the source from which such material should come, because you don't want material of a subjective kind. And this puts you in a certain state, hoping and expecting and wishing for something from above. It's that kind of introduction of <u>that</u> kind of wish that will save you from letting your mind run all over the place. This is the idea of trying to become One with that what is, because one is oneself. It is a form of meditation in which the central point of gravity for the thoughts and the feelings is <u>not</u> upon yourself. It is very far removed from becoming hypnotic, and also to sleep. It is necessary at that time to become part of a totality. The totality doesn't extend very far. It may go as far as your solar system. I don't think it ought to go further because you don't know, and you cannot even anticipate, and I think your intuition will only go as far as the sun. The knowledge in your mind knows that there is more than that, but you cannot use it, and your experience is many times based on the intuition which comes through your feeling center and when it wants to include the solar system it has to become emotionally involved.

I say, such ideas of wanting to sit quietly are very good. You always should end up with one little phrase: 'I AM.' That is the simplest form in which there is the realization of your existence. No definite defining of what you are. Not saying 'I'm tired', or 'I am clever' or 'I am a man.' Just being! Coming back to one's Being, you will be able to <u>take</u> the energy of the three centers into the level of being. Whatever it is that makes you say, ' I Am', I believe comes from your being...the being itself when it is stimulated by the three centers having an aim for the three of them which is identical; that is, to increase or to elevate the level of the Being. In that concentration of <u>that</u> wish for each center, because

each center has a subcenter of emotions, the combination of the three subcenters is a total center, but completely emotional and in which is used energy from the physical and intellectual and therefore it becomes a unit by itself and it belongs then to the level of Being as an attribute of "I".

If one, in meditation, can keep clear from the ordinary subjective thoughts, and they appear all the time, you have to keep on draining if you want to make this experiment. Keep on draining your brain, take away the thoughts which are there; the thoughts that have been put there; associations that have been put there; all the ideas about yourself; everything that you believe in belongs to you, and that you are entitled to; All forms of self love; Absolutely no room for you any kind of vanity, any kind of pride. You are just a body existing with the statement 'I Am', And the 'Amness' is the first thing that is emphasized so that some times you say 'Am I'. It becomes a questioning. As we use it, 'Am I ?' And I...one asks, where is the answer to that 'Amness' and the assurance that I Am? It should be in the same statement when I say "I". And so from that what I am, subjectively, I now start to concentrate on the "I", And this is what I wish to fill my mind with, the attributes of "I", Eliminating the little list I mentioned a little while ago, and let enter into your mind Objectivety, Impartially, Simultaneity. The three necessaries for for becoming a Conscious and Conscientious man; The attributes which belong to "I" and which are forshadowing the existence of yourself after death, Perhaps not immediately after death. I would almost say after some Kesdjanian time; Now But the ultimate aim for a man is to be on his own sun as solar system. If you think about the universe, think about the stars first as suns, and then start to think about configurations which are solar systems, and then think about the name of a constellation that is you,

And having now determined what I Am from the standpoint of eternity, I return to the simple phrase again of my Amness and I wish this "I" to be cognizant of my existence. You can extend that exercise for five minutes, ~~the~~ ten, fifteen, when you are quiet-when you want to use the time for it. Don't try it as yet in the presence of others. It is very disturbing. Even if you shut your eyes, you still feel other people. Sometimes you hear them breathe-sometimes even cough. All that is very difficult to overcome. When you are by yourself, you can probably manage, and by yourself I mean to be within yourself in your inner, inner chamber, the place of your Magnetic Center.

What do you think is the most important problem in wanting to Work? What is it that bothers most of us, or, what bothers any one of us individually? What are the obstacles which are mostly talked about, or which you yourself encounter? See if you can make a little list of that and perhaps add a question to it. When you talk about what is your difficulty, maybe we can talk about that. If possible, put it in the proper place. Who has questions?

Tom Quinn: Mr. Nyland.

MR. NYLAND: Ya.

Tom Quinn: This doesn't necessarily relate to what you were just talking about. This is conclusions that this person has come to realize after thinking about various things that you said over the past week and it has to do with the teacher or you, as the source of food for us, or for this person. You were talking about the tree, using the tree as an example, uh, as an allegorical example of the group and I experienced myself receiving this food from you here and this food gave me a wish, to Work, something which has not...

MR. NYLAND: (whisper) Put the little cat out-side. (aloud) Yes continue. Just...I don't think the pussycat belongs here. Go ahead.

Don't be disturbed.

Q: The group as the tree in the sense that you or a teacher is the source of food or the trunk in a sense, ah, and you feed impressions in, in this, in this case to me and it causes me to use this food. I take these impressions that, that you give and it's used by me in Work such as spending a lot more of my day calling up my "I" and observing. This is how I came to these conclusions mostly was from memory of this happening...

MR. NYLAND: I think the conclusions are all right. I don't think you have to be elaborate about teacher. It is a very simple affair. I never consider it, not myself. I never consider myself any kind of teacher. At most, I am a little bit of a channel through which certain things flow and perhaps also flow out. Mostly, it's a question of my own life and aliveness and the wish to simply ~~to simply~~ express it. It's not in the form of teaching. It's in the form of a stimulus, only. And if you want to be quite accurate it is in the form of a reminder.

I happen to talk, but that what takes place in anyone who listens is already there in its principle. It is an embryonic condition within each person in which the possible development for himself has already started but did not reach the particular full-growness that it should have had, very much the same as the physical body. I think is equipped one hundred per cent with everything that is necessary, but that because of a certain influence from the outside world and conditions under which we have lived and particulary the influence of the atmosphere of the earth, certain glands have stopped functioning. They have become atrophied and what really should be necessary for a good state of health is to have all the different organs function as they should function. That happens to be on a physical plane, and we try

to stimulate the conditions physiologically by means of certain kinds of food or diets or vitamins which are necessary to tell the body, as we sometimes say, to wake up to the obligations of living. I think there are in the body also a few very special glands, the pituitary and the pineal. They have been atrophied. There are certain sections of the brain which are not used any more and which, I believe were used in the beginning of one's life even on earth; and that therefore this kind of food that we talk about is really a reminder to such glands that they should start to function.

Now one can say that whatever happens to be the channel of communication simply happens to be me, but there is no value to be attached to it in the form of teaching. Even if one says we go to school, it is your own discipline. There is no force which compels you to do anything simply because I mention it. What takes place in you is a wish to follow up on that what might be suggested because you yourself come to the conclusion, particularly when we talk about the motivation of Work, that something is necessary for you and then whatever it is of the outside coming to you in the form of a stimulus is exactly the same as you reading a book or sitting by yourself and meditate. You see, if it were not that, the cause--why one wishes to Work--would be outside of oneself, and then the results of any kind Work...of Work like that, if they don't appear to be the right kind, could be blamed on the source where you got the information or on the teacher who told you, and it is that kind of responsibility I can not take. All I can do is to talk about Work as I see it or based on my experience whatever I remember, and I have to let it go because I cannot look for results either. I can have hope for certain conditions, but I cannot take any responsibility for it because it is the application of Work in oneself that determines what the person is going to be or become, and although of course I have wishes about that and I hope that

whatever is being said and happens to be said by me has that kind of a result within the person who listens to it, but it is not my responsibility in the first place although it could be my joy when there is a result of that kind of happening which then, you might say, is not even in accordance with a law which I know about, For me it happens when I'm not further responsible for it. For you, it happens because there is a resounding something, a corresponding note of esoteric knowledge within yourself as I say many times atrophied, nevertheless still existing; and it is that process of psychically Waking Up that makes a man realize that Work has to be done.

You see, if it were different, if it was not dependent on Work, if it were a question of giving and then you to eat without doing anything else, it would be very much my particular duty to see that what was given as food is correct and palatable so that it can be digested without you doing anything about it. But my food is not that at all. Neither is Gurdjieff's. Neither is any kind of what I call esoteric knowledge that kind of food. It always emphasizes the use of it for yourself. Utilization of that what is being said in a certain way and perhaps clarity, but always the determination that one always has to Work for oneself with whatever has been given. That what is given and what is received is a subjective substance which is the translation of experiences of a higher kind, partly as esoteric knowledge, partly as assurances of an existence of a higher nature coming down to earth formulated in words belonging to this earth and then for the time being becoming subjective. When they are introduced in you because you listen, they have also a subjective value for you which you translate into Objectivity of Work, and that is why you become responsible.

Many people can listen and few will hear. If they all would hear, it would be in the form of food like it is given on Earth in the form of an atmosphere or fog, each person would then have to deal with it. In this process one is selective. Only those who wish to hear, will hear and the rest is asleep; And the condition of the sleeping, of that what takes place on the Earth, is exactly the reason why there has to be a responsibility which is taken for oneself to wish to wake up.

The sound of certain things which seem to be familar is like the dawn when a little bit of light starts to come on this Earth, when the sun starts to get towards the horizon. It isn't there as yet. It is not visible, still something becomes noticeable. It is as if something is being prepared within a person hoping to receive some more because the dawn has promise and one believes then that after dawn, there should be a sun and that the sun gradually will rise up in the heavens and reach the zenith at a certain point of time. It is exactly because the dawn is all that one can hope for that the person who wishes to live has to make sure that he stays with the sun as the sun climbs up on the sky.

The reason for being affected is that one is hungry. One doesn't know sometimes that one is hungry but if there is that kind of hunger and thirst, - Hunger really means I wish to still that what is for me an emotional food, The thirst is, that what is for me an intellectual food, Both have to be stilled. Usually it is hunger that I still first; that is my emotion to satisfy it, so that then there is a ... a certain feeling of well being. In the well being, there is still the balance which has to be met and I see that as thirsting for an inquiry in to the possibility of giving me really light about what my emotional state really means.

The development for a man is of course twofold, or rather one

following the other, and therefore his responsibility does not rest only by having a feeling or an emotional state. It has to lead to a very great understanding intellectually. I'm so afraid that if there is a teacher, he only touches the emotion and he does not make one realize that Work has to be done. If there is no teacher that what is being said becomes your teacher and you use it to the best of your own ability. You create for yourself your own school of discipline.

But what is it that is mostly bothersome, the ability of not being able to Work because of what, circumstances? Your own condition? Interference because you wish too much? Unclarity about what is really required to do, first? Difficulty in understanding the concept of Awareness? Difficulty in seeing the interference of different centers on each other? Difficulty in arousing enough desire to be filled by something that has a higher quality? The difficulty that might exist in placing yourself in relation to ideal forms like religious...religiously is in, is expressed sometimes as relationships towards God? Is there objection in you to use this kind of philosophy for the wish to find out what you are, where your particular desire may be first to find out what other people are? Is it the interference of your own thinking that prevents you from having an Awareness be there? That means your desire to classify, to try to understand what Work means in the light of what you already know. Is it difficult to have, to give up some ideas of yourself ~~that~~ which prevents you from seeing or thinking straight? Is it the emphasis within yourself that you feel you already know something, and that because of that you really need not be told anymore what is necessary because you already know it. With other words, that there is an idea that you, after all, you are not the tail of a donkey. Is it the difficulty to be, to become like a child? Is the difficulty that you cannot go through the eye of a needle? Is the difficulty that you have too many worldly goods?

Is the difficulty that you really wish to sleep in comfort and not want to be disturbed? All these of course are different reasons for an obstacle to appear when you want to Work; And the blame when you can not Work might fall on all such conditions which are outside of yourself and for which you yourself feel that you are not responsible.

So when you look at all of them, there is one fundamental reason why you don't Work. And that is that you don't see yourself what you are. You will blame others, conditions, rain, wind, too much sun, everything that exists outside of you as the reason why there is an obstacle in your way, and the only thing that is in your way is your own selfishness. If you can get rid of that, if you can see that by being that, you interfere with an other process. I talk about that many times because I would like the process of God to exist, and not my own, And I have a hell of a time to go through purgatory to understand Heaven. I want to find out what is meant by the Bible when it says, ' not my will but Thine' but I don't come to the conclusion even of knowing what is God's will and I still think it's necessary for me to determine what His Will should be for me. With other words again, I create my own God in my own image and if there is a little difference possible I will fire my God and create an other.

The greatest difficulty is what I call selfishness and self-centeredness. Self-centeredness could be excused, because it means the concentration of that which is necessary for me and many times I can use whatever there is available without taking it away from someone else. Selfishness is not excusable because it means that I feel that I know, and that I believe that I can reach the results I predict for myself by my self without the help of anything else. And in that sense I say it is contra God. It is in the direction of the devil, using, simply, substitutes, for that what is the real thing.

What is the real thing? Love of God. Love of Life. Love of mankind. It is said many times in the Bible. How do we translate it? We don't use the word 'Love'. We say 'caring'. To be susceptable to the demands or requirements or even sometimes wishes on the part of others. To share with them, with those we care for, that what is needed for them and where it is needed for me to share it. The wish to become altruistic instead of egoistic, at the same time to keep on being what one is for the sake of becoming for oneself at no other expense than that what I can pay for. It's good that I'm not dependent and don't wish to be dependent on other people. It is good that I find for myself the responsibility which is within my means, and then when I live in accordance with that, then I will Work; But when I Work I'm not taking anything away from anyone else although I can remain self-centered with the wish to become a Man.

And so I say the obstacle is always what ever I wish to do, how much is in it for me? How much is in it for someone else? Gurdjieff used to say, "if you can, and wish to do something, see that it has more than one purpose. If you can make it apply in different directions it becomes much more valuable." He meant by that that the different facets of a person have to be considered simultaneously. A facet for a person is the possibility of his growth in a certain direction. It is not white glass through which you look when you want to grow up. It is colored. It is based on what you are, it is based on circumstances as they have been presented and it is based on your intention, colored by all the different attributes of your own unconscious state. The different kind of facets which exist are like possibilities where the potentiality exists but you cannot always make all potentialities actual. And Gurdjieff said, 'try to make as many as you can actual', It is really living dibble... double

lives, more than one life at the same time with others; that is, that there is more than one life to live; But it has to do with the potentialities which exist and which have to be set in motion with the same kind of effort, so that I don't lose track of that what I am in one direction which is living on Earth, but the introduction of that what I wish to live for someone else becomes expressed in my wish to share with them what is mine as experience, what I <u>can</u> give away because <u>no one</u> can object and where I have the chance of selecting what I believe is right for someone else.

And so we talk about that kind of aspect of a group; And again I ask you for tomorrow, that you make a very special effort to see what you can share with someone else. What is it you can give? What is it that they are wishing to receive? What is it you can do to make them open so that they can wish to receive it? To what extent do <u>they</u>, and you included, allow this kind of a change to take place in <u>you</u>, so that you can receive from others.

All right - ~~Alright~~ you have to....

SIDE -2-

When you are open to receive from others, you are under an obligation to give to others. That is the balance that you should realize first; That you cannot continue to take and take. There is a period in which you can do it, or rather there are two periods. One is in the very beginning, when you are allowed to take without payment. The other is a much later period, when you wish to give without having to take, so that in those two periods give and take is not related; But there is an in-between period which is most of our lives; That is an obligation of remaining in balance by giving and taking, and it has to be in balance, that means an equivalent amount.

You have to be ready when you look at tomorrow, when you wish

to give, that you also become ready to receive; that it involves an openness on your part to allow someone to really try to give to you and then in that case acknowledge it. It's tremendously difficult to give only and not to have it acknowledged. It's one of the most difficult periods of one's life if one is placed in that kind of a situation. It is only that there should be within oneself a constant eternal fire. This is the meaning of the eternal flame in a church, which constantly keeps on giving light and no desire even to be acknowledged. The constancy of God in that sense, giving light and giving heat, giving attention, giving love in the creation of all living matter, is a constant desire on His part to remain alive in giving only, and for that reason as a symbol it's interesting if you can try at times just to give. It only can be done when you have gone through a lot of suffering. The opposite of that is just to receive. That is for a child. Just to take without having to say 'thank you', the same way as we accept the fact that there is air to breath, and that the sun comes up every day.

But what is required for the in-between period of give and take: a balance between the two. The balance is expressed in forms of energy. It cannot be un...unequal. Our tendency is to make it out of balance. The determining factor which governs the scale between that what has to be balanced is called honesty. Honesty, for oneself, means that you realize what you are getting and have to give an equivalent amount. You cannot be honest when you're too much involved in yourself, because you start to get very screwy about that what you think you are. The proper consideration of someone you care for is that you have an equivalent amount of love for yourself also, but when you become sentimental and wish to give to others you interfere with <u>their</u> life because they are not ready to receive it and many times you wish to give

extra because of your own lack of self respect. That is why I say there has to be honesty. Honesty in whatever you do; Honesty in ordinary life, Honesty in relationships; Honesty in wishing to give and to receive; Honesty in making what you have to make for the equivalent amount of money which is corresponding to your effort; Never to try to get away with doing the least amount for the most you can get out of it. The honesty of your conscience has to be learned because many people like to follow the line of least resistance, remaining lazy, using their mind to justify it and think that they can get away with it. And on earth many times you can get away with it, because the people who suffer are many times very stupid; OR they are not interested to try to correct you, and the whole question comes down on one's own honesty, within oneself. That applies to Work. The honesty in the attempt for Work on yourself has to be matched by a result which is worthwhile enough from your standpoint to spend the energy on. That has to be honest as a relationship. You cannot exaggerate what you get, when it doesn't have the value which you hope it would have. You cannot exaggerate what you are giving when you know well in comparison with other things, the value is not as high as you estimated for yourself.

This is a law that runs throughout all relationships on this earth and they also apply to relationships from this earth to God above. There is no possibility of honesty in the vertical relationship when there is no honesty on the horizontal plane. There is no chance of being what one ought to become, only expecting it on a vertical line going up as we say towards heaven or to ... towards God if you have not taken care of your ordinary affairs affairs on the plane of unconsciousness. You have to become, for yourself, that example if you wish to have any influence on someone else. With other words,

you have to be honest in the way you are if you expect people to respect you, or if you want to give something from yourself which you hope that someone else will receive, because if you are not honest in the giving, if you expect certain things to take place without you being under the same law, of course after some time people will throw you out because they won't have anything to do with you, and if that happens on the horizontal plane of unconsciousness you are so-called 'earmarked' so that when St. Peter will see you come, he will tell you to go back.

That's why I talk about honesty. Honesty can only exist when, for yourself, you clean your house first. You get rid of the things that you know, even unconsciously, don't belong. You can never be a father or a mother if you cannot give that kind of example to your child. Don't think that the discipline starts with your child. It starts with you as a grown up person. If you are not accurate, if you are slipshod, if you allow a lot of junk to lie around, or dirt here and there, you cannot expect a child to follow your command that he or she has to clean up the drawer first. Look at yourself to see what you are first. That is your honesty in regard to relationships, and the fundamental relationship is a relationship of father or mother towards their child. It applies all over this world. It applies to all relations existing. It applies to all your thoughts in relation to that what you hope for. It applies to all your feelings in relation to the wish to become emotional. It applies to you as a man physically standing up when in reality you should bend your head down. It is not easy to stand up straight and certainly not for any length of time, but that what will sustain you is the balance as created by your arms. That will help your head to remain in the way it ought to be with your eyes tilted up or lifted up, sometimes as you know

we say towards heaven. I come back to that picture many many times during the day. I sit in a chair, I'm engaged in listening to this and that. I'm thinking, but it is not clear. I get up, I stand. It is as if the load in my head is then distributed over the totality of my body. It is as if sometimes these kind of thoughts can then get out of my head, go down to my body itself and be mixed with my feeling. If I walk, I engage my body in the same kind of attempt and then the three centers become united in a certain way and they help me to clarify my mind.

Again I ask you, what are your difficulties? The obstacles that you blame for your Work? Maybe God has left you for a little while to find out, you, for yourself, what you ought to do. I think you know. I've said it many times. We talk a great deal. Still, talking is the only means by which one really can communicate. You can communicate by means of an example, And you can communicate by a posture, or a small kind of a gesture, or your voice, or a little music or any kind of a form of art. There are different kind of languages but the one that is most familiar to us is what comes from one's mouth.

How can you affect a person when you have an aim with that what you are saying? To make it honest to start with, to be clear about what you are saying; But the greatest effect is that it has an essential value which creates trust in the listener. The flexibility of your voice, I always think, is very important. You forget it, or a few little bit of tonalities become habitual. A voice is like the Wohltemperierte Klavier of Bach. It is all the different notes, half notes, in full chords, Transition from one to the other and back again, totally, if you add all the notes together. I forgot, maybe, the number. There is most likely eight, nine and five, fifteen or sixteen

different ways by which certain pieces of music can be written in different harmonies. # Try to find within yourself what your voice can do. Listen to it yourself. Don't practice as yet on animals. They may not understand it. But when you are by yourself you try out how you can say this or that and then see how much of your essential quality can you introduce in the voice. How much can you control? How much can you measure out? How much are you actually entitled sometimes to give, and how much should you leave out? And what is the basis of the voice itself--the tonality? The way it is said, the rhythm, maybe, also that what is inherent in the quality. If you speak, try to talk with overtones. Overtones in a note means I try to give in many different ways at the same time. That's what Gurdjieff means, that that what is given from oneself should reach different people or intentionally giving that for one person different aspects all inherent in the same gift. When the voice has overtones, people can choose from your voice what they wish to receive or to which they are adaptable, or that they for themselves can adapt in openness to what they can receive from you. Make your voice as wide ranged as you can make it. Leave it to others to select what they can digest. Don't worry about wishing to give when there is enough of that intention that somehow or other somewhere, somehow or other somebody will be able to take something home from that what you have been saying.

But ultimately one must become a sun. One must wish to give to the full fervor, strength, taste, ability, of what one is. One has to shine and the fact that there is no shadow on the sun means there is no desire for any return; it is all sun. The ultimate aim of the existence of a soul is to be able to exist without having any desire to be acknowledged. Then, if that is the case for oneself, you can travel wherever you wish to go and you won't be a stranger.

Here we talk about Work. Here I talk a little bit too much, But I'm anxious for you to see what is beyond Work, that if you just wish to continue and have patience, that although in the beginning it may be very vague, and in the beginning you will not have so-called results, and maybe you continue and continue and may be you continue to have interference with what you wish with your mind that ought to be, not willing to become so simple that you have no further wish then just to be yourself as you are Then, that then it would be possible to accept yourself for whatever you are without and interference of a description and telling God how He should govern the universe. That is where we make that mistake. We talk now in order to re-establish that what you already know, so that that what you already know and has been forgotten a little, that is, pushed in the background because of your interests of any kind of an ordinary unconscious existence, that you will say somehow or other, "I've heard that before". What was it actually that I did extract from it when I heard it first, and why didn't I extract more from it, or why did I forget, and why was it necessary to have it repeated?" This is the most important thing for you, this kind of admission, for all of us, that we forget, and that the influences of earth, influences of fathers and mothers in their unconsciousness, influences of our friends, very definitely influences of enemies because they negate in us what is still right or what could grow up; influences of the devil giving us Ersatz instead of that which is original. All of that makes...makes us as we are.

And I say now again, tomorrow, what can you give from your own experiences with that what you wish to use as an instrument of yourself? I only mention the voice. I could mention your eyes. I could mention little gestures which can be noticed by those who can see; Also, that what you are in a certain controlledness, The knowledge when someone looks at you, that you have poise within; That you have grown

up to a certain point where that kind of deposit has been made, small as it will be, because we are learning all the time and you have to be patient, because you are not going to be full grown overnight. But that what can be as poise, being poised, that is the beginning of a man. In a state of poisedness he will be able to think straight, to be aware of circumstances, and aware of himself. Circumstances, when one becomes aware of them, that is, impartial to them, will give you that what is necessary for the ci cumstance itself in the form of energy. That what is your awareness about yourself will enable you to choose from the energies available to you that what is required to be given to the outside world.

So when you walk tomorrow, when you work, when you do certain things, when you prepare a little food, when you get together and say hello in the morning, when you wake up and you, I hope, will see the sun even if there is fog; that there is something within yourself that Wakes up at that same time and praises the Lord. Do you ever thank the Lord when you wake up in the morning? Do you ever say how grateful you are that you really have been able to be awake, that, you might say, if you like, that He has allowed you another night's rest and allows you another day of living? I don't want to become sentimental, over religious, or a little bit too philosophical. I want to remain very practical. A pragmatic application of that what is given as a little bit of a method of an "I", and "I" functioning, concepts of Impartiality and Simultaneity. That's all you need. That is all the simplicity that has been given and will be given and to which you constantly will have to return, and tomorrow is your day to apply it.

Maybe we can talk about that tomorrow night, I don't know ~~know~~. Sometimes I say, why talk? Don't you know already? Why can't you sit and refresh your memory? Can't you remember what has gone on before?

Memory is not that short. You ought to remember how it was when I came. I'm only taking that as a little section of your present life because I don't know anything really about what happened before, and I won't know very much after I go, so I center it around this kind of a special, I almost would say, little bit of attempt to concentrate on Work and to give it more energy, more attention, more wish and more responsibility. And I think that you already have something to go by and that the rest is up to you, to take it out of your memory and to bring it and set it up like a dish you want to warm up again. It may have been simmering within yourself, and because of that, the food may have become much better. You wish to look for the diet which is good for you. You go to the psychological medicine cabinet, you select what you remember or what was recommended. You mix it. You eat.

Tomorrow morning for the first hour of your so-called awakening, you make very special effort to become acquainted with yourself: How you are, what you are doing in a certain way, where your thoughts are and your feelings. For one hour make that attempt. You keep going with your ordinary life. You do what you have to do. It shouldn't interfere with that, but you should try to have something present to you which could afterwards give a report, how you ~~were~~ were.

I ask it, simply, because that's all I can do. Your Work is your Work. Your ambition is your ambition. Your results are your results. Your "I" is your "I". Start by saying 'your God is your God'. After all of that has been fulfilled, everybody's God will become everybody's God. Everybody's "I"s will be recognized by everybody's "I". Everybody's thought will be acknowledged by everybody's thinking. All feeling of yourself personally will be recognized by all feelings of everybody; And the posture of a man when he walks, and when he does, will be recognized by the poise within himself, and each person can recognize within his own poisedness, the poisedness of someone else. Maybe tomorrow can be a beautiful Sunday.

Maybe all of us can learn. I hope you rest well tonight.

Goodnight.

End Of Tape.